# بسم اللہ الرحمن الرحیم

**Majlis lecture of Hadhrat Mufti Ridhā ul-Ḥaq حفظہ اللہ تعالی**

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***9 November 2025***
***18 Jumādā al-Ūlā 1447***
***Dār al-ʿUlūm Zakariyyā***

الحمدُ للهِ نحمدُهُ ونستعينُهُ ونستغفرُهُ ونؤمنُ بهِ ونتوكلُ عليهِ، ونعوذُ باللهِ من شرورِ أنفسِنا ومن سيئاتِ أعمالِنا، من يهدِهِ اللهُ فلا مضلَّ لهُ ومن يضلِلْه فلا هاديَ لهُ

وأشهدُ أن لا إلهَ إلا اللهُ وحدَهُ لا شريكَ لهُ، وأشهدُ أنَّ سيِّدَنا ومولانا محمّدًا عبدُهُ ورسولُهُ، صلّى اللهُ عليهِ وعلى آلِهِ وصحبِهِ وأزواجه و عترته أجمعين-

أما بعد
أعوذ بالله من الشيطان الرجيم۔ بسم الله الرحمن الرحيم

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ۔

تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۔ (إبراهيم ٢٤-٢٥)

***"Have you not considered how Allah presents an example?A good word is like a good tree, its root is firm and its branches are in the sky.It gives its fruit at all times by permission of its Lord.***

***And Allah presents examples for the people so that they may take heed." (Sūrah Ibrāhīm, 24–25)***

Respected friends, companions, and honourable scholars!

Before all of us, the advice of the noble ʿulamā', their knowledge, and their blessed words were presented. May Allah **سبحانه وتعالي** place blessing in the lives of all of them. Today there was a beautiful recitation of Qur'an; we were also honoured to listen to na'ṯ and ḥamd.

And the verses that were recited at the end, those very verses I also recited before you. The discussion of today's gathering will be upon the meanings and themes of these blessed verses.

It was from the Sunnah and instruction of the Messenger of Allah ﷺ that when people gather, especially seekers of knowledge, someone among them should convey matters of dīn to them, give advice, and speak words of goodwill. This is from the etiquettes of a gathering: that in the gathering, the scholars should speak about matters of dīn.

Abu Hārūn al-ʿAbdī narrates that we used to come to Abu Saʿīd al-Khudrī (ra),

**عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، قَالَ كُنَّا نَأْتِي أَبَا سَعِيدٍ فَيَقُولُ مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ صلى الله عليه وسلم إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّ النَّاسَ لَكُمْ تَبَعٌ وَإِنَّ رِجَالاً يَأْتُونَكُمْ مِنْ أَقْطَارِ الأَرَضِينَ يَتَفَقَّهُونَ فِي الدِّينِ فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا " .**

Upon seeing us, he would say:

"Welcome, O guests of the Prophet's ﷺ instruction!"

Then he would say that the Messenger of Allah ﷺ had said:

"People will follow after you, and men will come to you from the farthest regions of the earth to gain understanding of the religion.

So when they come to you, treat them well and show them goodness." (***Tirmidhī, #2650***)

Meaning: people from different regions will come to you to understand the religion and to gain knowledge, so when they

come, make arrangements of goodwill for them; tell them words of goodness; or request someone to explain matters of dīn to them.

This is from the etiquettes of a gathering of knowledge: that some religious matter should certainly be conveyed in the gathering, whether one conveys it oneself, or has an appropriate person do so, and upon being requested, one should not say: "I cannot say anything." Rather, placing trust in Allah, one should convey and speak on some matter of dīn. When a person sits on a pulpit or on a chair, Allah Himself inspires him with good words upon his tongue.

The brothers of Tablīgh Jamāʿat who travel in the path of Allah — whether for four months, forty days, or any other duration — we see that one of the greatest blessings of this effort is that Allah سبحانه وتعالى opens their hearts and allows beautiful words of dīn to flow naturally from their tongues.

As you just heard, Mufti Shafīʿ (ra) would often say that whenever we sit with the brothers of Tablīgh, we always come away having learned some new and beneficial point.

The fact of the matter is that Allah سبحانه وتعالى expands the heart, and many of the insights that are shared at times are ijtihādī—emerging from sincere reflection and thoughtful deduction, and they carry benefit and goodness.

In today's gathering the discussion was on the subject of dhikr, and our coming together here is also for this very purpose. I have mentioned many times that dhikr is not merely an action of the tongue; true dhikr is that which descends into the heart and turns the heart toward Allah سبحانه وتعالى.

Mullaʿ Alī Qārī (ra) has narrated an incident of a pious elder who said:

"I was performing ṭawāf when Allah سبحانه وتعالى placed in my heart the thought that another person was also performing ṭawāf, but his heart was occupied with the marketplace and his business, just

as we sometimes pray and then forget how many rakʿāt we have performed, because our hearts are inattentive.

Then he saw that in the marketplace of Makkah Mukarramah a man was sitting and selling something, yet his heart was immersed in the remembrance of Allah سبحانه وتعالى .

In essence, the above incident teaches that the first man turned his worship into a marketplace, and the second man turned his marketplace into worship!

The real standard is the heart's connection.

For this reason, it is mentioned in the hadith that when Yushaʿ (as) was setting out for jihād, he said:

**عن أبي هريرة قال، قال رسول الله صلى الله عليه وسلم**

**"غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لاَ يَتْبَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ، وَلاَ آخَرُ قَدْ بَنَى بُنْيَانًا وَلَمَّا يَرْفَعْ سُقُفَهَا، وَلاَ آخَرُ قَدِ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ مُنْتَظِرٌ وِلاَدَهَا." (1)**

"Let no man accompany me who has just got married but has not yet consummated it (because his heart will be attached to his wife). Let no man accompany me who has built a house but has not yet put on its roof (because his heart will remain preoccupied with his home). And let no man accompany me who has purchased sheep, cows, or pregnant camels, (because his heart will not be detached from his livestock)."

(***Muslim #1747)***

Meaning: the real matter is the heart's attention. If the heart is directed toward Allah سبحانه وتعالى , then everything falls into place.

It is a well-known story that Majnūn once mounted his she-camel, leaving her young one at home. The camel continued moving forward, but Majnūn was typically lost in his thoughts, in the imagination of his beloved. After some time he realized that the

camel had turned back again, because her child was left behind and her heart remained attached to her young one.

Majnūn pushed her forward once more and made her continue on the path, but because he was a poet absorbed in his imagination, he became distracted again, and the camel returned home once more.

Such is the nature of the heart when it remains tied to its attachments and desires.

Expressing this condition, Majnūn recited

تُطِيعُ الهَوَى نَاقِي وَقَلْبِي عَصِيَّةٌ

وَقَدْ قُدِلَا مِنِّي بِوَادٍ وَمَوْطِنِ

هَوَى نَاقَتِي خَلْفِي وَقُدَّامِي الهَوَى

وَإِنِّي وَإِيَّاهَا لَمُخْتَلِفَانِ

أُرِيدُ بِلَادًا هِيَ أَمَامِي وَنَاقَتِي

تُرِيدُ بِلادًا هُنَّ مِنْهَا مُكَانِ

*“My she-camel follows her desire, while my heart resists,*

*though both of them have been pulled by me through valleys and dwelling places.*

*The desire of my camel (her child) pulls her behind me,*

*and my own desires (my beloved) lie ahead,*

*Yet she and I remain at odds with one another. (Thus our paths are different: she keeps turning back, while I try to move forward)*

*I want to reach the land that lies before me,*

*but my camel longs for the land from which she came.*

Therefore, whether it is ṣalāh or any good deed,the real point is that a person's heart must be attentive.

## The incident of Mawlānā Khalīl Ahmad Sahāranpūrī (ra)

This incident is also very well-known: once Mawlānā Khalīl Ahmad Sahāranpūrī (ra), along with a few companions, went to Gangoh to visit Mawlānā Rashīd Ahmad Gangohī (ra). Mawlānā Rashīd Ahmad Gangohī (ra) held a central position for our elders. All of them, such as Mawlānā Husayn Ahmad Madanī (ra), Shaykh al-Hind (ra), Mawlānā Khalīl Ahmad Sahāranpūrī (ra), and Mawlānā Ashraf ʿ Alī Thānvī (ra), would turn to him, receive spiritual benefit from him, and act upon his instructions. Hazrat Thānvī (ra) used to say that after the passing of Hājī Imdādullāh Muhājir Makkī (ra), we said to Mawlānā Rashīd Ahmad Gangohī (ra) that from now on, in all difficult and important matters, we will turn only to you.

In any case, by the time this group arrived in Gangoh it was late, and the ʿ Ishā' prayer had already been performed. So some companions said, "We will quickly offer our prayer and then eat."

Mawlānā Khalīl Ahmad Sahāranpūrī (ra) said:

"No, not like this. We will eat first, and then we will pray."

And he explained the reason:

"If we eat first, then our hearts will remain attentive during the prayer, and this very eating will become an act of worship for us. But if we perform the prayer while hungry, then in our prayer our hearts will remain fixed on the food, and our prayer will turn into food!

We want to make our food into prayer, not turn our prayer into food!"

For this reason, we find in the Hadith that the Messenger of Allah ﷺ gave clear instruction in this regard.

عن ابن عمر، قال قال رسول الله صلى الله عليه وسلم

"إِذَا وُضِعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلاَةُ فَابْدَءُوا بِالْعَشَاءِ وَلاَ يَعْجَلَنَّ حَتَّى يَفْرُغَ مِنْهُ."

Narrated Ibn ʿ Umar (ra): The Messenger of Allah ﷺ said:

"When the supper of any one of you is served and the prayer is established, then begin with your supper, and do not hurry until you have finished it."

(***Muslim #559)***

Most scholars say that this relates to Ramaḍān, but even outside of Ramaḍān the companions (ra) lived lives of hunger and poverty; they often remained hungry.

Mawlānā Muhammad Yūsuf Banūrī (ra) made a very profound remark. He used to say:

"This ruling that one should eat first and pray afterwards was specifically for the companions (ra), who lived with hunger and deprivation; not for people like us who are usually well-fed, and accustomed to comfort and satiety!"

Our eating and drinking has become nothing but a habit. After Fajr there is no real need, yet we say breakfast must be served; nor is there necessity at midday or evening, yet as soon as the time arrives, food is demanded whether there is need or not.

Mawlānā Ashraf ʿ Alī Thānvī (ra) used to say:

"Sharīʿ ah has made 'time' the cause of prayer that when the time enters, you perform the prayer. Similarly, for fasting, specific times were set that when the time enters, you break the fast; and when the time enters, you eat suḥūr. But our people have turned time itself into the cause of eating and drinking. As soon as the time arrives, they consider it necessary to eat, whether there is a real need or not."

As I had mentioned earlier, dhikr should not be only with the tongue; rather, the reality of dhikr must descend into the heart. When we say *lā ilāha illā Allah*, the heart must have certainty that everything is from Allah سبحانه وتعالى; He is the Absolute Controller, Knower of the Unseen, and Owner of all things. If He wills to give, no one can prevent Him; and if He does not will to give, then the entire world together cannot provide it.

مَا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍۢ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ •

"*Whatever mercy Allah opens for the people—none can withhold it; and whatever He withholds—none can release it thereafter. And He is the Exalted in Might, the Wise.*"

(*Sūrah Fāṭir 2)*

When this truth settles in the heart, this is tawḥīd.

But if the situation is such that a person continues reciting *lā ilāha illā Allah* with the tongue, yet as soon as he reaches a grave, he begins presenting his need before the saint buried there.

"O such-and-such saint, grant us this, give us that", then the reality of tawḥīd has not entered his heart.

Then the condition becomes such that the idols the Hindus worship are standing upright, and the ones some Muslims ask from are lying in their graves ,the only difference is between "standing" and "lying down"!

Yes, go to the graves, certainly go, but make duʿā for them; make duʿā for yourself; ask Allah سبحانه وتعالى through their *wasīlah*. This is correct.

But to say:

"Yā Ghaws-e-Aʿẓam, help us," or "Yā Quṭb al-Aqṭāb, assist us," is contrary to the Sharīʿah and violates the creed of tawḥīd.

The true reality of tawḥīd and the essence of the kalimah is that lā ilāha illā Allah becomes firmly rooted and deeply settled in our hearts.

In the Noble Qur'ān, Allah سبحانه وتعالى has presented a very profound and powerful example regarding the Kalimah Ṭayyibah:

**"أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ**

**تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ."**

"*Have you not seen how Allah gives an example?*

*A pure word is like a pure tree, its root is firm and its branches rise into the sky.It gives its fruit at all times by permission of its Lord.And Allah sets forth examples for the people so they may take heed."*

(***Sūrah Ibrāhīm 24–25)***

This Kalimah Ṭayyibah, ***Lā ilāha illā Allāh, Muḥammadun Rasūlullāh***, is that very kalimah which Allah سبحانه وتعالى has declared to be the means of salvation. The companions (ra) used to say that no kalimah is superior to this kalimah; and had there been another kalimah superior to it, the Messenger of Allah ﷺ would have presented it to Abu Ṭālib, but he presented only this kalimah: *lā ilāha illā Allah.*

This is that Kalimah beyond which nothing can advance; and when it rises upward, the gates of the heavens are opened for it.

**عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:**

**«مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللهُ قَطُّ مُخْلِصًا، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تَفْضِيَ إِلَى الْعَرْشِ، مَا اجْتَنَبَ الْكَبَائِرَ»**

It is narrated from Abu Hurayrah (ra) that the Messenger of Allah ﷺ said: "Whenever a servant says *lā ilāha illā Allah* sincerely, the

gates of the heavens are opened for him until this kalimah reaches the Throne, so long as he avoids the major sins." (***Tirmidhī #3590)***

Allah سُبْحَانَهُ وَتَعَالَى says:

**إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ، وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ**

(***Sūrah Fāṭir, 10)***

"To Him ascend the pure words, and the righteous deed raises them."

Ibn Kathīr (ra) said:

**( والعمل الصالح يرفعه ) ...عن ابن عباس : الكلم الطيب : ذكر الله ، يصعد به إلى الله ، عز وجل ، والعمل الصالح : أداء فرائضه .**

Ibn ʿ Abbās (ra) said: "The pure word refers to the remembrance of Allah, which ascends to Allah, the Mighty and Exalted; and the righteous deed refers to the fulfillment of His obligations."

And this is the Kalimah without which a person's salvation and deliverance are not possible.

And this is that Kalimah which, if placed on one side of a scale and if the heavens and the earth were placed on the other side, the heavens and the earth would become light and this Kalimah would outweigh them.

**عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ:**

**«آمُرُكَ بِلاَ إِلَهَ إِلاَّ اللَّهُ،**

**فَإِنَّ السَّمَاوَاتِ السَّبْعَ وَالأَرَضِينَ السَّبْعَ، لَوْ وُضِعْنَ فِي كِفَّةٍ، وَوُضِعَتْ لاَ إِلَهَ إِلاَّ اللَّهُ فِي كِفَّةٍ، لَرَجَحَتْ بِهِنَّ،**

**وَلَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالأَرَضِينَ السَّبْعَ كُنَّ حَلْقَةً مُبْهَمَةً لَقَصَمَتْهُنَّ لاَ إِلَهَ إِلاَّ اللَّهُ، وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فَإِنَّهَا صَلاَةُ كُلِّ شَيْءٍ، وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ.» (2)**

ʿ Abdullāh ibn ʿ Amr (ra) narrates from the Prophet ﷺ that he said:

“I instruct you with *lā ilāha illā Allah*, because if the seven heavens and the seven earths were placed in one pan of a scale, and *lā ilāha illā Allah* placed in the other, this Kalimah would outweigh them.And if the seven heavens and the seven earths were a tightly sealed ring, *lā ilāha illā Allah* and *subḥān Allāh wa bi-ḥamdih* would break them apart.This is the prayer of every creature, and through it every creature is given its provision.”

(***Al-Adab al-Mufrad #548***)

And the Messenger of Allah ﷺ said that the best form of dhikr is *lā ilāha illā Allah* — and how easy and blessed this dhikr is!

**عَنْ طَلْحَةَ بْنِ خِرَاشٍ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رضي الله عنهما يَقُولُ:**

**سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ:**

**«أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلهِ».**

Jābir ibn ʿ Abdillāh (ra) said:

I heard the Messenger of Allah ﷺ say:

“The best dhikr is *lā ilāha illā Allah,* and the best supplication is *al-ḥamdu lillāh*.”

(***Tirmidhī #3383)***

It does not even take five or ten minutes to read a full set of tasbīḥ of *lā ilāha illā Allah;* within five or ten minutes an entire tasbīḥ can be completed. In the same way, in six or seven minutes one can complete a full tasbīḥ of *astaghfirullāh*.

whether one says:

**استغفر الله الذي لا إله إلا هو**

*Astaghfiru llāha alladhī lā ilāha illā Huwa*

**استغفر الله'**

*or Astaghfiru llāh*

**استغفر الله العظيم'**

*or Astaghfiru llāha l-ʿAẓīm*

And sending Ṣalawāt and Durūd upon the Prophet ﷺ is among his rights over us. Reciting it a hundred times takes no more than seven or eight minutes. But Shayṭān creates distractions and stirs up heedlessness, preventing us from doing any of this.

In Sūrah al-Nās, Allah **سبحانه وتعالى** describes Shayṭān as "**الْوَسْوَاسِ الْخَنَّاسِ**":

**مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ**

This refers to the *retreating whisperer*, the one who continually casts whispers into the hearts of people, yet withdraws back whenever Allah is remembered.

It is mentioned in the ḥadīth:

**عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ :**

**"إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قَضَى النِّدَاءَ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ،حَتَّى إِذَا قَضَى التَّثْوِيبَ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا—لِمَا لَمْ يَكُنْ يَذْكُرُ— حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى."**

"When the call to prayer is given, Shayṭān turns his back and runs away, and as he flees, he passes wind loudly so that he does not hear the adhān.

Then when the adhān ends, he returns.

When the iqāmah is pronounced, he again turns and runs away.

Then when the iqāmah finishes, he returns once more until he comes between a person and his heart, saying: 'Remember such-and-such, remember such-and-such', things he had not

remembered before, until the man no longer knows how many rakʿāt he has prayed."

(***Bukhārī #608)***

Meaning: the sound of the adhān is so heavy upon Shayṭān that he runs away, even passing gas as he flees.

But as soon as the prayer begins, Shayṭān returns again and begins whispering into a person's heart: "Remember this, remember that," until the worshipper no longer knows how many rakʿāt he has prayed.

May Allah سبحانه وتعالي have mercy on the imams of the masājid, for through their voice we are able to know: is it the first rakʿah or the second? By slightly lengthening the takbīr, one understands whether to stand or to sit. But if an imam reads a very short takbīr, following the pronunciation style of *Hardoi*, people would become confused—should they stand or sit? For generally a person does not remember.

This is a clear proof of the presence of Shayṭān: during the adhān, a person does not make mistakes (except very rarely when someone is extremely distressed or deeply lost in thought). In congregational prayer, mistakes are uncommon, but when praying individually, a person repeatedly wonders, 'Did I pray two rakʿāt or three? Or perhaps four?' because he gets easily distracted and remains lost in his own thoughts.

**Explanation of the Verse**

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ•

تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ•

(***Ibrāhīm 24–25)***

In this noble verse Allah سبحانه وتعالى states that the Kalimah Ṭayyibah ***lā ilāha illā Allah Muhammad Rasūl Allah*** , is like a pure tree.

A palm tree has a single, firm root; similarly, this Kalimah has a root and that root is īmān, meaning firm conviction and certainty in Allah سبحانه وتعالى.

Just as the root of the palm tree is strong, the root of *lā ilāha illā Allah* is īmān.

Above this root stands the next level, the trunk of the palm tree. In the same way, the trunk of the Kalimah is *iqrār* (affirmation):

to say *lā ilāha illā Allah Muhammad Rasūl Allah* and to affirm it.

It is mentioned in the ḥadīth that just as the palm tree rises high, the Kalimah Ṭayyibah also rises upward.

**عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:**

**أُتِيَ رَسُولُ اللَّهِ ﷺ بِقِنَاعٍ عَلَيْهِ رُطَبٌ، فَقَالَ:**

**"مَثَلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ، وَفَرْعُهَا فِي السَّمَاءِ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا."**

**قَالَ: هِيَ النَّخْلَةُ. (3)**

Anas ibn Mālik (ra) narrates that a basket containing fresh dates was brought to the Messenger of Allah ﷺ. He ﷺ said:

"The example of the pure word is like that of a pure tree:

its root is firm and its branches rise into the sky; it gives its fruit at all times by the permission of its Lord."

The Prophet ﷺ then said:

"That pure tree is the date-palm."

(***Tirmidhī #3119***)

Then above the trunk of the palm tree are its branches.

In the same way, the Kalimah Ṭayyibah also has branches:

The branch of ṣalāh,

the branch of ṣawm,

the branch of ḥajj,

the branch of zakāh,

the branch of charity,

the branch of social conduct,

the branch of mutual dealings and behavior,

the branch of transactions, the branch of nikāḥ, and so on — it has numerous branches!

And on these branches there are leaves which remain through all seasons , winter and summer alike.

Similarly, what is meant here are those actions which are done consistently, not that a person acts only in Ramaḍān and then takes a break afterward.

Then upon those leaves the fruit appears.

Here, the "fruit" refers to the righteous deeds we perform; and Allah سبحانه وتعالى certainly grants reward and blessings for those deeds, blessings in this world and blessings in the Hereafter.

Imām al-Qurṭubī writes under this verse:

**"فيجوز أن يكون المعنى: أصل الكلمة في قلب المؤمن — وهو الإيمان — شبهه بالنخلة في المنبت، وشبه ارتفاع عمله في السماء بارتفاع فروع النخلة، وثواب الله له بالثمر."**

"Thus, it is permissible that the meaning is: the root of the word in the heart of the believer — which is faith — is likened to the date-palm in its firm place of growth; and the elevation of his deeds to the sky is likened to the rising branches of the date-palm; and Allah's reward for him is likened to its fruit."

May Allah سبحانه وتعالى grant all of us the blessings of lā ilāha illā Allah!

**From the Letters of Hadhrat Mufti Mahmūd Hasan (ra)**

"It is also mentioned in the ḥadīth that one should not shout excessively when saying *lā ilāha illā Allah*.

اِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا

'You are not calling upon One who is deaf or absent.' **(4)**

So if you recite dhikr aloud, then do so gently, not loudly. Allah سبحانه وتعالى is not absent, for a person only shouts to call someone who is far away.

For this reason, Allah سبحانه وتعالى said:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

***(Sūrah al-Aʿrāf 205)***

**فی نفسك:**

within yourself,

or another translation: in solitude, alone.

**تضرعًا:**

with humility.

**وخيفةً:**

with fear.

**ودون الجهر:**

with a slight level of audibility, but not with excessive loudness."

A person asked:

“An important matter is that sometimes, in fact, most of the time, I feel no strength for dhikr. Sometimes I begin, but after two or three tasbīḥāt I become tired. Please advise.”

Answer:

“Remember this much: a great amount of effort and determination is required.

Allah **سبحانه وتعالى** says in the Qur’ān:

**وَلَذِكْرُ اللهِ أَكْبَرُ**

‘And the remembrance of Allah is greatest.’

Dhikr should be done with as much effort and resolve as possible. When you feel tired, then turn toward Allah and make duʿā:

‘O Allah, grant me strength and resolve, and do not deprive me of taking Your name.” Also, do not make the voice of dhikr too loud, for excessive loudness causes quick fatigue. May Allah **سبحانه وتعالى** help you.’”

**وصلى الله تعالى على نبينا محمد وعلى آله وسلم**

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***Footnotes***

**(1)**

**عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم :**

**"غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ لاَ يَتْبَعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا وَلَمَّا يَبْنِ وَلاَ آخَرُ قَدْ بَنَى بُنْيَانًا وَلَمَّا يَرْفَعْ سُقُفَهَا وَلاَ آخَرُ قَدِ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ مُنْتَظِرٌ وِلاَدَهَا .**

قَالَ فَغَزَا فَأَدْنَى لِلْقَرْيَةِ حِينَ صَلاَةِ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ اللَّهُمَّ احْبِسْهَا عَلَىَّ شَيْئًا . فَحُبِسَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ - قَالَ - فَجَمَعُوا مَا غَنِمُوا فَأَقْبَلَتِ النَّارُ لِتَأْكُلَهُ فَأَبَتْ أَنْ تَطْعَمَهُ فَقَالَ فِيكُمْ غُلُولٌ فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ . فَبَايَعُوهُ فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ فِيكُمُ الْغُلُولُ فَلْتُبَايِعْنِي قَبِيلَتُكَ . فَبَايَعَتْهُ - قَالَ - فَلَصِقَتْ بِيَدِ رَجُلَيْنِ أَوْ ثَلاَثَةٍ فَقَالَ فِيكُمُ الْغُلُولُ أَنْتُمْ غَلَلْتُمْ - قَالَ - فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقَرَةٍ مِنْ ذَهَبٍ - قَالَ - فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ . فَلَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ مِنْ قَبْلِنَا ذَلِكَ بِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَأَى ضَعْفَنَا وَعَجْزَنَا فَطَيَّبَهَا لَنَا "

**صحيح مسلم (#1747)**

*Narrated by Hammām ibn Munabbih, who said:*

*“This is what Abū Hurayrah (ra) narrated to us from the Messenger of Allah ﷺ,”*

*and he mentioned several aḥādīth, among them:*

*The Messenger of Allah ﷺ said:*

*“A prophet from among the prophets went out on a military expedition. He said to his people:*

*‘No man should follow me who has married a woman but has not yet consummated the marriage and still wishes to do so; nor any man who has built a house but has not yet completed its roof; nor any man who has purchased sheep or pregnant she-camels and is waiting for them to give birth.’*

*So he marched, and he approached a village around the time of ʿAṣr prayer — or close to that. He said to the sun:*

*‘You are commanded, and I am commanded.*

*O Allah, hold it back for me for a short while.’*

*So it was held back for him until Allah granted him victory.*

*Then they gathered what they had taken as spoils of war, and a fire came to consume it — but it refused to devour it.*

*He said, ‘There is ghulūl (misappropriation of war spoils) among you. Let one man from every tribe give me his pledge.’*

*So they gave their pledges, and the hand of one man stuck to his hand.*

*He said, ‘There is ghulūl among you. Let your whole tribe give me their pledge.’*

*They pledged to him, and (again) the hands of two or three men stuck to his hand.*

*He said, ‘There is ghulūl among you — you have committed it.’*

*They brought out something like the head of a cow made of gold.*

*They placed it with the rest of the spoils, which were on the open ground. Then the fire came and consumed it.*

*Spoils of war were never made lawful for any people before us.*

*Allah, Blessed and Exalted, saw our weakness and our inability, so He made them lawful for us.”*

***— Ṣaḥīḥ Muslim, no. 1747.***

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**(2)**

عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ صلى الله عليه وسلم فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ عَلَيْهِ جُبَّةُ سِيجَانٍ، حَتَّى قَامَ عَلَى رَأْسِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ: إِنَّ صَاحِبَكُمْ قَدْ وَضَعَ كُلَّ فَارِسٍ، أَوْ قَالَ: يُرِيدُ أَنْ يَضَعَ كُلَّ فَارِسٍ، وَيَرْفَعَ كُلَّ رَاعٍ، فَأَخَذَ النَّبِيُّ صلى الله عليه وسلم بِمَجَامِعِ جُبَّتِهِ فَقَالَ: أَلاَ أَرَى عَلَيْكَ لِبَاسَ مَنْ لاَ يَعْقِلُ، ثُمَّ قَالَ: إِنَّ نَبِيَّ اللهِ نُوحًا صلى الله عليه وسلم لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِابْنِهِ: إِنِّي قَاصٌّ عَلَيْكَ الْوَصِيَّةَ، آمُرُكَ بِاثْنَتَيْنِ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ: آمُرُكَ بِلاَ إِلَهَ إِلاَّ اللَّهُ، فَإِنَّ السَّمَاوَاتِ السَّبْعَ وَالأَرَضِينَ السَّبْعَ، لَوْ وُضِعْنَ فِي كِفَّةٍ وَوُضِعَتْ لاَ إِلَهَ إِلاَّ اللَّهُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ، وَلَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالأَرَضِينَ السَّبْعَ كُنَّ حَلْقَةً مُبْهَمَةً لَقَصَمَتْهُنَّ لاَ إِلَهَ إِلاَّ اللَّهُ، وَسُبْحَانَ اللهِ وَبِحَمْدِهِ، فَإِنَّهَا صَلاَةُ كُلِّ شَيْءٍ، وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ، وَأَنْهَاكَ عَنِ الشِّرْكِ وَالْكِبْرِ، فَقُلْتُ، أَوْ قِيلَ: يَا رَسُولَ اللهِ، هَذَا الشِّرْكُ قَدْ عَرَفْنَاهُ، فَمَا الْكِبْرُ؟ هُوَ أَنْ يَكُونَ لأَحَدِنَا حُلَّةٌ يَلْبَسُهَا؟ قَالَ: لاَ، قَالَ: فَهُوَ أَنْ يَكُونَ لأَحَدِنَا نَعْلاَنِ حَسَنَتَانِ، لَهُمَا شِرَاكَانِ حَسَنَانِ؟ قَالَ: لاَ، قَالَ: فَهُوَ أَنْ يَكُونَ لأَحَدِنَا دَابَّةٌ يَرْكَبُهَا؟ قَالَ: لاَ، قَالَ: فَهُوَ أَنْ يَكُونَ لأَحَدِنَا أَصْحَابٌ يَجْلِسُونَ إِلَيْهِ؟ قَالَ: لاَ، قَالَ: يَا رَسُولَ اللهِ، فَمَا الْكِبْرُ؟ قَالَ: سَفَهُ الْحَقِّ، وَغَمْصُ النَّاسِ.

**(الأدب المفرد #548)**

*ʿAtāʾ ibn Yasār narrated from ʿAbdullāh ibn ʿAmr (ra), who said:*

*“We were sitting with the Messenger of Allah ﷺ when a man from the desert came, wearing a garment of coarse wool. He came and stood over the head of the Prophet ﷺ and said, ‘Your companion has lowered every horseman — or he said: he intends to lower every horseman — and raise every shepherd.’*

*The Prophet ﷺ took hold of the front of his garment and said, ‘Do I not see upon you the clothing of someone who lacks understanding?’*

*Then he ﷺ said: ‘When the Prophet of Allah, Nūḥ عليه السلام, was about to die, he said to his son: “I am going to relate to you my will. I command you with two things and I forbid you from two things.*

*I command you to (say) Lā ilāha illā Allāh, for if the seven heavens and the seven earths were placed on one side of a scale, and Lā ilāha illā Allāh placed on the other side, it would outweigh them. And if the seven heavens and the seven earths were a solid, closed ring, Lā ilāha illā Allāh would break it.*

*And (I command you with) Subḥān Allāhi wa bi-ḥamdih, for it is the prayer of all things, and through it everything is provided.*

*And I forbid you from shirk and from pride.”’*

*I (ʿAbdullāh ibn ʿAmr) said — or it was said — ‘O Messenger of Allah, we know what shirk is, but what is pride? Is it that one of us wears a fine garment?’*

*He ﷺ said, ‘No.’*

*‘Is it that he wears two good sandals with good straps?’*

*He ﷺ said, ‘No.’*

*‘Is it that one of us has a riding animal?’*

*He ﷺ said, ‘No.’*

*‘Is it that one of us has companions who sit with him?’*

*He ﷺ said, ‘No.’*

*‘O Messenger of Allah, then what is pride?’*

*He ﷺ said:*

*'Rejecting the truth and looking down on people.'"*

*— **Al-Adab al-Mufrad, no. 548.***

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " قَالَ مُوسَى عَلَيْهِ السَّلَامُ: يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُكَ بِهِ وَأَدْعُوكَ بِهِ فَقَالَ: يَا مُوسَى قُلْ: لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ: يَا رَبِّ كلُّ عبادكَ يقولُ هَذَا إِنَّما أيد شَيْئًا تَخُصُّنِي بِهِ قَالَ: يَا مُوسَى لَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِي وَالْأَرَضِينَ السَّبْعَ وُضِعْنَ فِي كِفَّةٍ وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ لَمَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ ". رَوَاهُ فِي شرح السّنّة

**(مشكوة- #2309)**

*Narrated by Abū Saʿīd al-Khudrī (ra):*

*The Messenger of Allah ﷺ said:*

*"Mūsā عليه السلام said, 'O my Lord, teach me something by which I may remember You and supplicate to You.'*

*Allah said, 'O Mūsā, say: Lā ilāha illā Allāh.'*

*He said, 'O my Lord, all of Your servants say this. I wanted something that You would make exclusively for me.'*

*Allah said, 'O Mūsā, if the seven heavens and all who dwell in them besides Me, and the seven earths, were placed on one side of a scale, and Lā ilāha illā Allāh placed on the other side, the words Lā ilāha illā Allāh would outweigh them.'"*

*— Reported in Sharḥ al-Sunnah-**cited in Mishkāt al-Maṣābīḥ, no. 2309.***

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**(3)** عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:

أُتِيَ رَسُولُ اللَّهِ ﷺ بِقِنَاعٍ عَلَيْهِ رُطَبٌ، فَقَالَ:

**"مَثَلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ، وَفَرْعُهَا فِي السَّمَاءِ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا."**

**قَالَ: هِيَ النَّخْلَةُ.**

**وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ.**

**قَالَ: هِيَ الْحَنْظَلُ."**

**قَالَ: فَأَخْبَرْتُ ذَلِكَ أَبَا الْعَالِيَةِ، فَقَالَ: صَدَقَ وَأَحْسَنَ.**

*Anas ibn Mālik (ra) narrates that a basket containing fresh dates was brought to the Messenger of Allah ﷺ. He ﷺ said:*

*"The example of the pure word is like that of a pure tree:*

*its root is firm and its branches rise into the sky;*

*it gives its fruit at all times by the permission of its Lord."*

*The Prophet ﷺ then said:*

*"That pure tree is the date-palm."*

*And he ﷺ said:*

*"The example of the evil word is like the example of an evil tree which has been uprooted from the surface of the earth and has no stability."*

*He ﷺ said:*

*"That evil tree is the ḥanẓal (bitter colocynth)."*

*The narrator says:*

*"I informed Abū al-ʿĀliyah (ra) of this, and he said: 'He has spoken the truth and explained it well.'"*

***—Tirmidhī, no. 3119.***

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**(4)عَنْ أَبِي مُوسَى الأَشْعَرِيِّ ـ رضى الله عنه ـ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ، تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ ".**

*Narrated by Abū Mūsā al-Ashʿarī (ra):*

*We were with the Messenger of Allah ﷺ, and whenever we ascended a high place or overlooked a valley, we would proclaim tahlīl and takbīr, and our voices would rise.*

*The Prophet ﷺ said:*

*“O people, be gentle with yourselves.*

*You are not calling upon One who is deaf or absent.*

*Rather, He is with you — He is All-Hearing, Ever-Near.*

*Blessed is His Name, and Exalted is His Majesty.”*

—***al-Bukhārī no. 2992.***

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